

Authentic Quotes of the Buddha on Pictures

"Monks, these two slander the Tathagata.
Which two?"

**He who explains what was not said or
spoken by the Tathagata as said or spoken
by the Tathagata.**

**And he who explains what was said or
spoken by the Tathagata as not said or
spoken by the Tathagata.**

These are two who slander the Tathagata."

Abhasita Sutta



"Gotami, the qualities of which you may know, 'These qualities lead:

to passion, not to dispassion;
to being fettered, not to being unfettered;
to accumulating, not to shedding;
to self-aggrandizement, not to modesty;
to discontent, not to contentment;
to entanglement, not to seclusion;
to laziness, not to aroused persistence;
to being burdensome, not to being unburdensome':
You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead:

to dispassion, not to passion;
to being unfettered, not to being fettered;
to shedding, not to accumulating;
to modesty, not to self-aggrandizement;
to contentment, not to discontent;
to seclusion, not to entanglement;
to aroused persistence, not to laziness;
to being unburdensome, not to being burdensome':
You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" **AN 8.53**



The Buddha explains to Mahapajapati Gotami
to recognize **authentic** teachings of the Dhamma

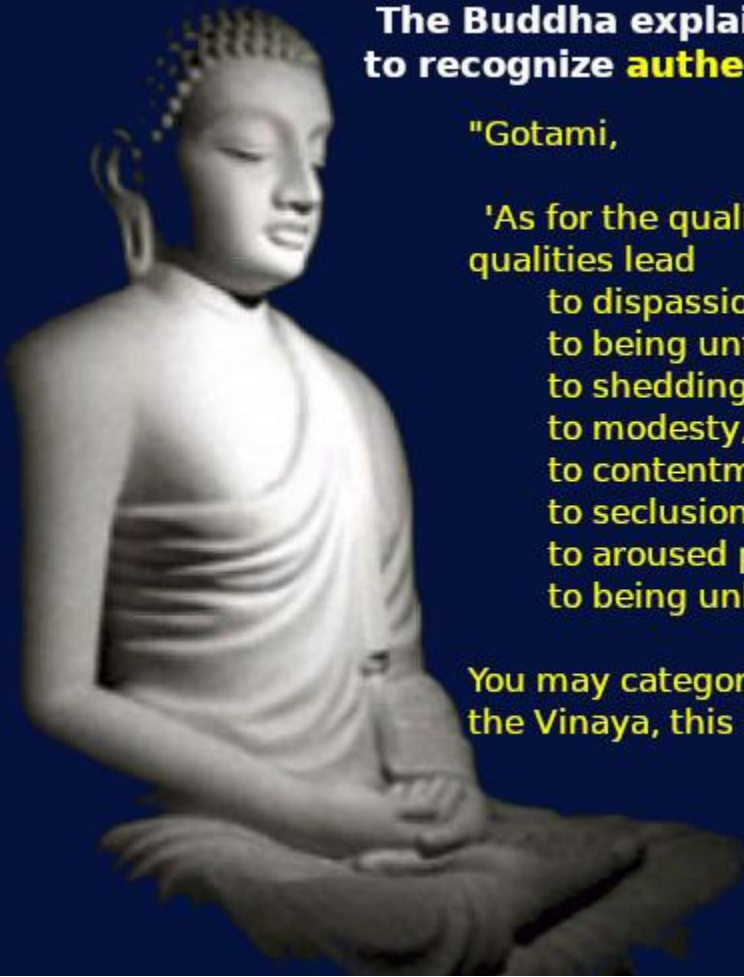
"Gotami,

'As for the qualities of which you may know, these
qualities lead

to dispassion, not to passion;
to being unfettered, not to being fettered;
to shedding, not to accumulating;
to modesty, not to self-aggrandizement;
to contentment, not to discontent;
to seclusion, not to entanglement;
to aroused persistence, not to laziness;
to being unburdensome, not to being burdensome.

You may categorically hold, 'This is the Dhamma,
the Vinaya, this is the Teacher's instruction.'

AN 8.53: Saṅkha





The Buddha explains to Mahapajapati
how to recognize **fake** teachings of the

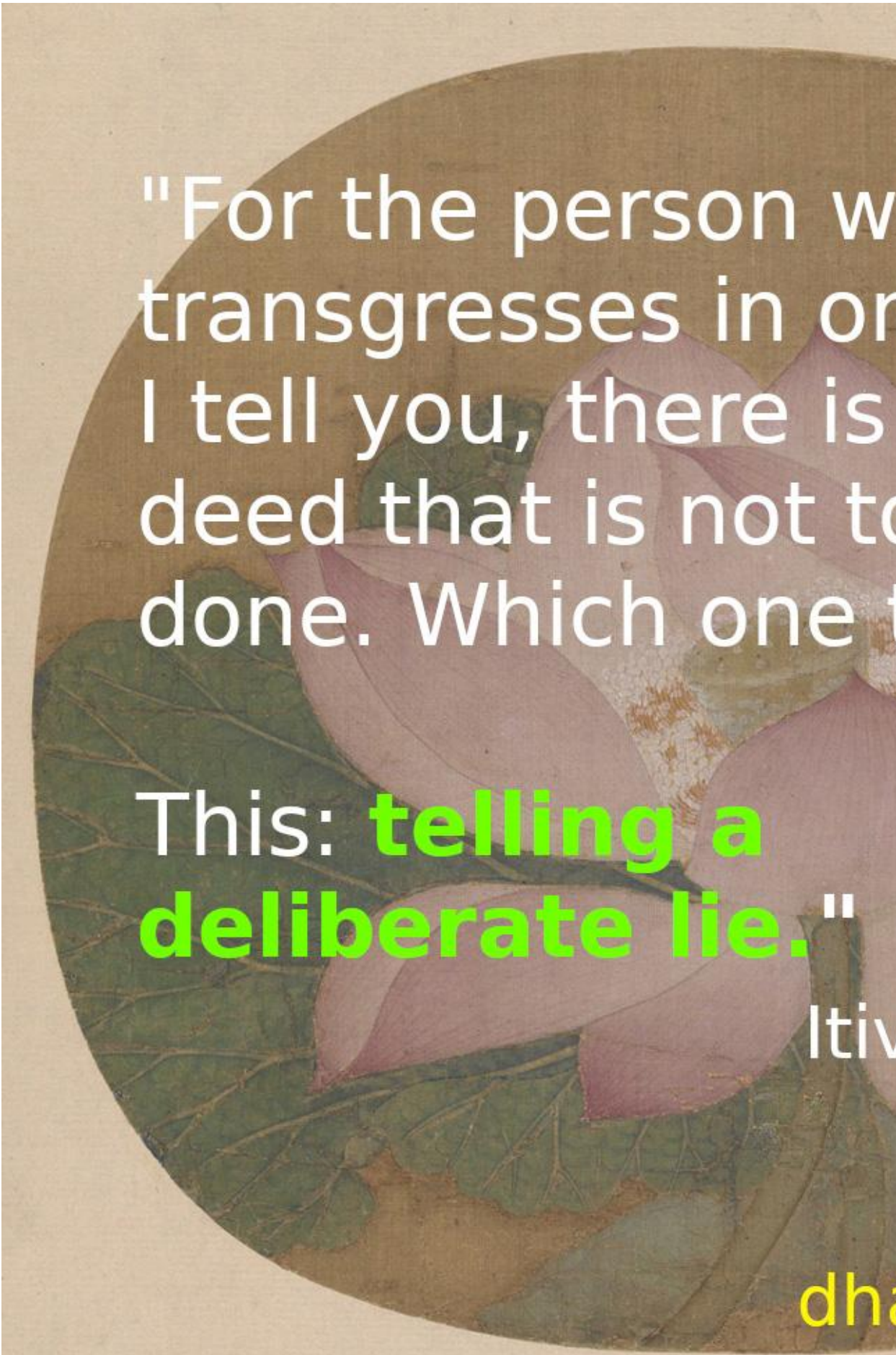
"Gotami,

'These qualities lead:

to passion, not to dispassion;
to being fettered, not to being unfettered;
to accumulating, not to shedding;
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to discontent, not to contentment;
to entanglement, not to seclusion;
to laziness, not to aroused persistence;
to being burdensome, not to being unburdened."

You may categorically hold,
'This is not the Dhamma, this is not the Vinaya,
this is not the Teacher's instruction.'

AN 8.53: Sa



"For the person who
transgresses in one
I tell you, there is
deed that is not to
done. Which one is

This: **telling a
deliberate lie.**"

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The Sense Desire

"It's impossible to find sensual pleasures without sensual desire."

Note:

The five senses are, by themselves, not an issue.

The desires that arise after in contact with them are.

The Five Sense Desires

**“Mendicants, I do not see a single *sight
man’s mind like the *sight of a woman.
The*sight of a woman occupies a man’s**

**“Mendicants, I do not see a single *sight
woman’s mind like the *sight of a man.
The*sight of a man occupies a woman’s**

***sound, smell, taste, touch**



And what are the causes of rebirth?

The causes of rebirth are :

**ignorance (avijja),
craving (tanha),
clinging (upadana),
sankhara, &
kamma.**

SN12.1

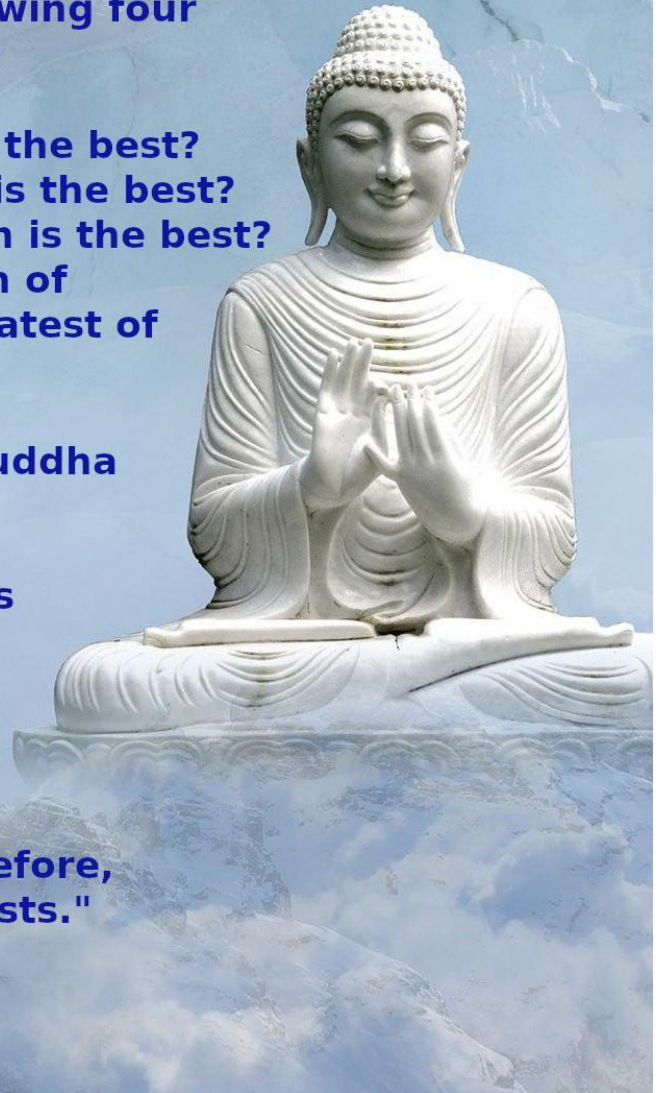
The Origin of the Sharing of

Sakka presented the following four questions (to the Buddha):

- (a) Among gifts, which is the best?**
- (b) Among tastes, which is the best?**
- (c) Among delights, which is the best?**
- (d) Why is the eradication of craving said to be the greatest of all conquests?**

To these questions, the Buddha replied,

"Oh Sakka, the Dhamma is the best of all gifts, the best of all tastes, and the best of all delights. Eradication of Craving leads to the attainment of arahatship and is, therefore, the greatest of all conquests."



A close-up photograph of a white flower with a red center, set against a dark background. The flower is the central focus, with its petals clearly visible. The background is dark and out of focus, showing some faint lines and shapes. The text is overlaid on the lower part of the image.

"A lay follower should
engage in these five t
weapons, living creat
intoxicants, and poison

dh



**“There will come a time when the r
dry up, vanish and be no more.
There will come a time when the m
be devoured by fire, perish and be r**

**But yet there will be no end to the s
of beings roaming and wandering t
hindered by ignorance and fettered**

(S.22.99 “Gadd



And what, bhikkhus, is craving?

There are these six classes of craving: craving for forms (sights), craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental construction.

This is called craving.

**Bhikkhus, these two extremes should not be
one gone forth (into the homeless life). Wh**

**That which is this pursuit of sensual happiness
pleasures, which is low, vulgar, the way of the
person, ignoble, not connected to the goal;
is this pursuit of self-mortification, which is
not connected to the goal.**

**Bhikkhus, without veering towards either of
extremes, the One Who Moves in Reality holds
the middle path, which gives rise to vision,
to knowledge, which leads to peace, to high
to full awakening, to Nibbāna.**

(Dhammacakkapav

A photograph of a dense forest with tall, thin trees and a path covered in fallen leaves. The lighting is soft, and the colors are primarily greens and browns.

"And what is right sp

**Abstaining from lying
from divisive speech,
from abusive speech,
from idle chatter.**

This is called right sp

The authenticity of these quotes are limited by the English language used in the translated quote. It is further limited by the multifaceted background of the reader using this language.

Actual translations of the words of the Buddha are quoted in inverted commas. Otherwise they contain a very short summary or gist of the sutta or vinaya quoted.

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Authentic Quotes of the Buddha on Pictures

"I don't envision a single thing that, when undeveloped & uncultivated, leads to such great harm as the mind. The mind, when undeveloped & uncultivated leads to great harm."

"I don't envision a single thing that, when developed & cultivated, leads to such great benefit as the mind. The mind, when developed & cultivated, leads to great benefit."

AN 1.27 & 1.28

dhamma

"I don't envision a single thing that,
when undeveloped & uncultivated, brings
about such suffering & stress as the mind.


The mind, when undeveloped &
uncultivated, brings about suffering &
stress."

"I don't envision a single thing that, when
developed & cultivated, brings about such
happiness as the mind.

The mind, when developed & cultivated,
brings about happiness."

AN 1.29 & 1.30

dhamma

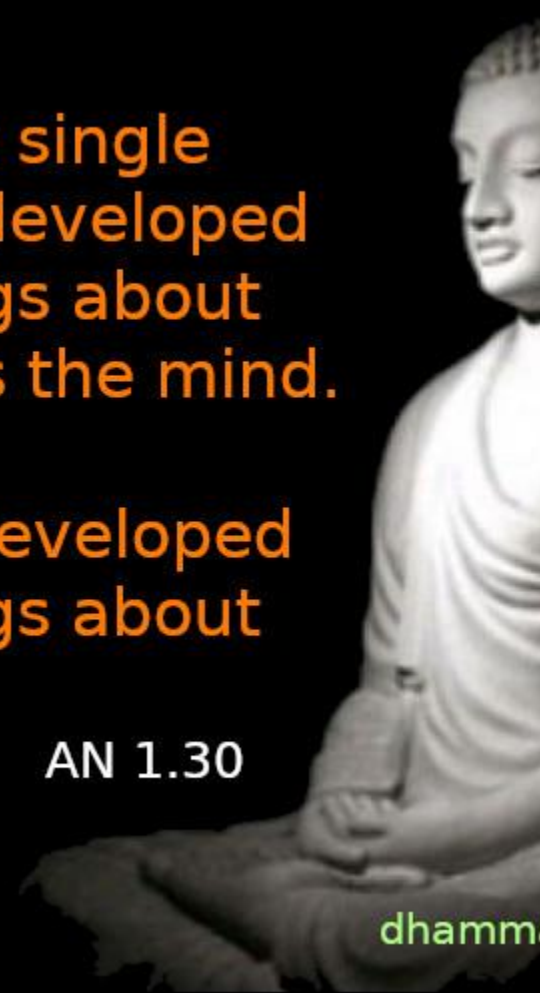


"I don't envision a single thing that, when developed & cultivated, brings about such happiness as the mind.

The mind, when developed & cultivated, brings about happiness."

AN 1.30

dhamma



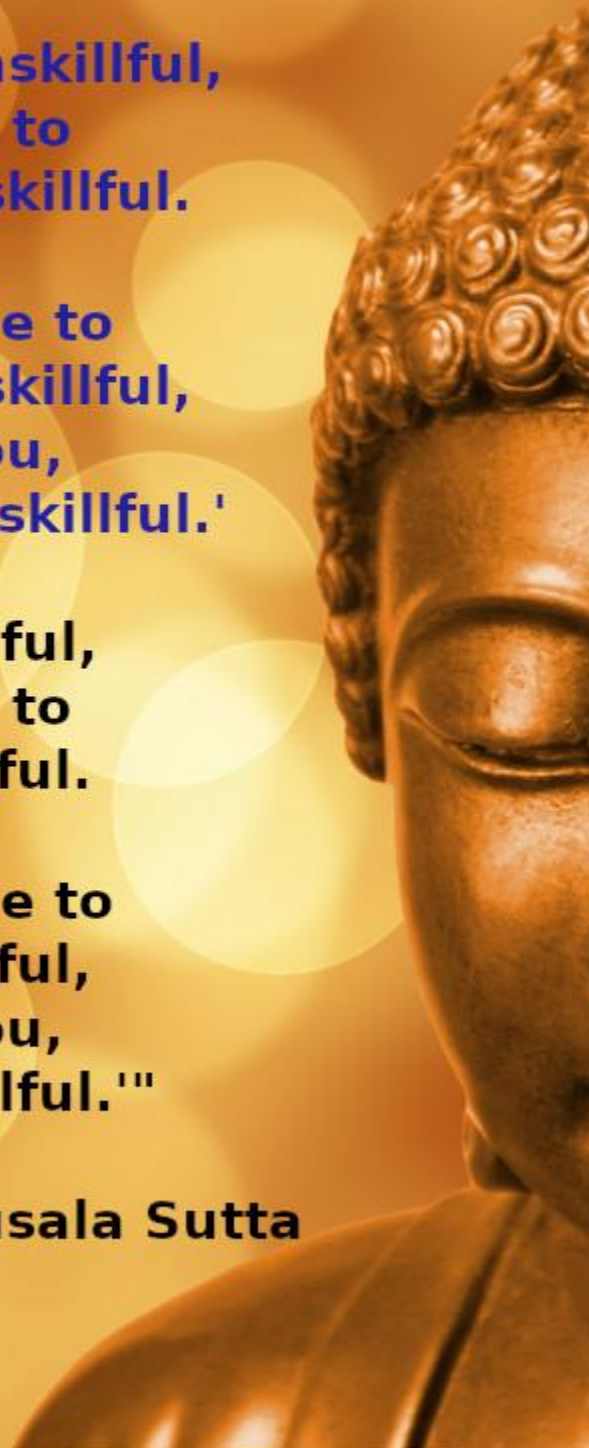
**"Abandon what is unskillful,
monks. It is possible to
abandon what is unskillful.**

**If it were not possible to
abandon what is unskillful,
I would not say to you,
'Abandon what is unskillful.'**

**Develop what is skillful,
monks. It is possible to
develop what is skillful.**

**If it were not possible to
develop what is skillful,
I would not say to you,
'Develop what is skillful.'"**

AN 2.19 Kusala Sutta



"Monks, a lay follower should not engage in five types of business.

Which five?

**Business in weapons,
business in human beings,
business in meat,
business in intoxicants, and
business in poison."**

"These are the five types of business that a lay follower should not engage in."

AN 5.177 Vanijja Sutta



"Sakka, the deva-king asked the Buddha: "Fettered
'May we live free from hostility, free from violence,
those who are hostile' — do devas, human beings,
many kinds of beings there are, nevertheless live in
who are hostile?"



"Thus the Blessed One, when asked, replied: "Dev
gandhabbas, & whatever other many kinds of being
stinginess, which is why — even though they think
violence, free from rivalry, free from ill will, free from
live in hostility, violence, rivalry, ill will, with those

The Last Words of the Buddha



**“Monks, let me now address you:
conditioned phenomena are subject to
decay, [therefore,] strive on with heedful
DN 16 Maha-parinibban**

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